

THE CONVERTED CATHOLIC.

EDITED BY FATHER O'CONNOR.

"When thou art converted strengthen thy brethren."—Luke xiii: 32.

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THE CONVERTED CATHOLIC.

A MONTHLY MAGAZINE.

Specially designed for the enlightenment of
 Roman Catholics and their conversion
 to Evangelical Christianity.

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SALVATION

FOR

ROMAN CATHOLICS.

JESUS SAID,

Ye have the poor with you always,
 and whensoever ye will ye may do
 them good.

Mark xiv: 7.

Whosoever will be great among you,
 let him be your minister.

And whosoever will be chief among
 you, let him be your servant.

Even as the son of man came not
 to be ministered unto, but to minister,
 and to give his life a ransom for
 many.

Matt xx : 26--28.

The Spirit of the Lord is upon Me,
 because he hath anointed Me to
 preach the Gospel to the poor; he
 hath sent me to heal the broken-
 hearted, to preach deliverance to the
 captives, and recovering of sight to
 the blind, to set at liberty them that
 are bruised.

Luke iv : 18.

CONTENTS.

PAGE.

| | |
|--|-----|
| EDITORIAL NOTES AND COMMENTS— | |
| Dr. Mason Gallagher Honored—A | 322 |
| Good French Paper—Mixed Marriages | 328 |
| Protestants in France—St. Patrick's | 329 |
| Cathedral—The Catholic University— | 331 |
| "Liberal Catholics" Victorious—Cardinal | 333 |
| Gibbons Jubilee—Roman Aggression—Cardinal | 337 |
| Gibbons on the Future of Romanism, | 338 |
| Services in Christ's Mission, | 339 |
| CONVERTS FROM ROME, | 340 |
| Forgiveness of Sins, | 341 |
| Rome and the Negroes, | 342 |
| Ireland Honors Dr. John Hall, | 343 |
| Rome's Use of the Press, | 344 |
| Protestants Persecuted in Ireland, | 345 |
| The Catholic Congress, | 346 |
| Pen- picture of Satolli, | 347 |
| Brother Alphonse's Lessons of the Catho- lic Educational Exhibit, | 348 |
| Roman Theory and Practice Regarding Divorce, | 349 |
| Monthly Record of Roman Catholic Events, | 350 |
| Kind Words, | 351 |
| New Books, | 352 |
| Publisher's Notice, | |

EDITORIAL NOTES AND COMMENTS.

INSTEAD of directing souls to Christ, the only Mediator between God and men, the Pope of Rome called upon his followers last month to be assiduous in their devotions to the Virgin Mary. The rosary, he said, is the great ladder by which heaven can be reached. Christ said, "I am the way. By Me if any man enter in he shall be saved." With Alphonsus Liguori the Pope says, Whosoever shall call upon the Virgin Mary shall be saved; but the Apostle Paul said, Whosoever shall call upon the name of the Lord shall be saved. Will our Roman Catholic friends believe the Pope, an old Italian who may die at any moment, rather than the great Apostle St. Paul, who was inspired by God to tell us the way of salvation? When they think over the matter they will see that Paul rather than Leo should be believed.

The aim of THE CONVERTED CATHOLIC is to set forth the truth of the Gospel that Jesus Christ came to save sinners and make them children of God. It also sets forth the truth regarding the Roman Catholic religion, which is a substitute for the religion of Christ, and shows how the false doctrines that have crept in overshadow the truth. It is a most useful publication for all citizens, Protestant and Catholic, and appeals to all for a generous support.

The Editor of THE CONVERTED CATHOLIC can accept invitations to hold evangelistic services for a week or ten days, and deliver lectures on Romanism in churches or halls where

he can preach the Gospel of the grace of God and at the same time throw light on the darkness that envelops Popery. Wherever he speaks Catholics unite with Protestants in giving him a respectful hearing.

Dr. Mason Gallagher Honored.

It gives us pleasure to announce that our esteemed friend and learned contributor, Rev. Mason Gallagher, has received the decree of Doctor of Divinity from U. S. Grant University, Athens and Chattanooga, Tenn. The University honors itself in honoring a scholar and divine of such high attainments as Dr. Gallagher. He has been very busy recently preparing for publication his book on the important historical and religious question, "Was St. Peter Ever at Rome?" a large part of which appeared in previous issues of THE CONVERTED CATHOLIC. We know our readers who have been instructed and edified by Dr. Gallagher's writings will unite with us in extending most hearty congratulations.

A Good French Paper.

Our friend Monsignor Bouland, who was elected a member of the faculty of the French Protestant College, Springfield, Mass., in August, has been further honored by his appointment to the editorial charge of the French paper, the *Citoyen*, which has been doing such good service in the cause of French evangelization in New England. Under Professor Bouland's editorship we are confident it will be more useful than ever. We hope our readers who understand French will

subscribe for this excellent paper and keep in touch with the great work the Home Missionary Society of the Congregational Church is carrying on in Massachusetts for the conversion of the Canadian Roman Catholics who number a quarter of a million, if not more, in that State. The subscription is only one dollar a year for this interesting weekly paper, which contains also an English department conducted by Rev. S. H. Lee, president of the College, and Rev. Joshua Coit, secretary of the Missionary Society.

Mixed Marriages.

The Roman Catholic Church is opposed to the marriage of any of its followers with a Protestant except where an ante-nuptial agreement has been entered into that the children born of the marriage shall be brought up in the Roman Catholic faith. Some Protestants have thought that this ante-nuptial contract or promise can be set aside, but it has been decided by the courts that it is valid. In the Surrogate Court, Brooklyn, June 22, 1893, Judge Abbott gave the decision of the court in a case where a couple had entered into an agreement that the issue of their marriage should be brought up in the Roman Catholic faith. The wife, a Roman Catholic, died soon after giving birth to a child, and the father thought he was free to bring up the child in his own Protestant faith. But the Roman Catholic grandparents objected, and when the father died the child was handed over to them by order of the court, though by his will he declared it was his wish that the child's Protestant grandparents should have charge of it. If Protestants *will* marry Roman Catho-

lics they should not *sell* their children to the false religion of Rome.

Protestants in France.

At the Congress of the Evangelical Alliance in Chicago last month Professor Bracq of Vassar College, representing the Protestants in France, said the changes now working in the Catholic Church are among the encouraging signs of the times in France. Where that great organization had once impressed upon the mind its immutability all were now struck by its power of transformation. It is a significant fact that the College of the Sorbonne, which once burned Protestants, now has a Protestant at its head. Never has the condition of Protestantism in France been so promising. The people are thinking about religious questions, thousands are looking toward Protestantism with expectation, and the outlook for a religious revival is very bright indeed.

St. Patrick's Cathedral.

The most imposing Church edifice in the United States is St. Patrick's Cathedral, on Fifth avenue, that, with Archbishop Corrigan's "palace" and the parochial residence, occupies the square between Fiftieth and Fifty-first streets and Madison avenue. It has been frequently asserted, and as many times denied, that this block of land with the adjoining square on the north, between Fifty-first and Fifty-second streets, occupied by the Roman Catholic orphan asylum was a gift from the city to the Roman Catholic Church. The question is now settled by the highest authority in New York City, Mayor Thomas F.

Gilroy, who, in an article on the "Wealth of New York" in the *North American Review* for October, 1893, says:

"It is a fact that the title to many pieces of valuable real estate within the city limits is vested in the municipality. . . . In many cases this ground has been leased by the city for long terms at a nominal rental, and it is well understood that in some instances these long leases are intended to be virtually deeds of gift. Such an instance is that of the cathedral on Fifth avenue; and others are the various hospitals and charitable institutions that have so beautified and improved the central portions of the island."

Like the land on which the cathedral is built, the "various hospitals and charitable institutions," to which the Mayor refers, are all devoted to Roman Catholic purposes. Protestants, Jews and all other citizens have to pay for sites for their churches, asylums and hospitals.

Some years before his death Mr. William H. Vanderbilt desired to purchase the Roman Catholic orphan asylum which is opposite the Vanderbilt mansion, and erect on the site an art gallery at the cost of \$3,000,000. He offered \$2,000,000 for the land, which was its market value, and the nuns in charge of the asylum were willing to sell and move their institution elsewhere. But it was found on inquiry that they could not give a deed, as the land belonged to the city and was only rented to the asylum at one dollar a year. Besides donations of the most valuable land in New York the Roman Catholic Church has received millions of dollars from the

municipal treasury, and every year these donations increase. In view of all this why should not that Church support Tammany Hall or any other corrupt political organization that shares its plunder with it. If Americans like this kind of union of Church and State they will allow it to continue; if they don't like it, the question is pertinent, "What are they going to do about it?"

—
The Catholic University.

The establishment of the Catholic University at Washington was a signal defeat for the Jesuits, and for the last two years they have criticised it in the severest terms. Last month the *New York Herald* contained a bitter, sneering attack on the university by a prominent Jesuit in Rome, Father Brandi, who said there were only eighteen students in the institution. To this Bishop Keane, the rector of the university, replied in the *Herald* of October 18, accusing the Jesuits of downright malice and falsehood. "I dislike extremely," said he, "to have even the slightest appearance of being at variance with the Jesuits. But from what quarter soever an unjust attack on the university may emanate the responsibility of my office demands that I should repel it. The statement in question is simply a clever bit of misrepresentation. [1]"

"In 1886 Archbishop Ireland and I were delegated by the board of directors of the proposed university to submit to the judgment of the holy see all the decisions arrived at in regard to the undertaking. In our interview with the holy father he told us that the University of Georgetown had been placed before him as an argument

against the new project. Yet, after months of deliberation, the Pope decided that the university was to be established, and gave his solemn approval to the constitutions framed for all its future development. He also declared his wish that it should be located in Washington.

"As to the number of our students, the author of the attack in question ought to have known, if he did not, that his statement was, to say the least, the insinuation of an untruth. [! !]

"To hold up the number of our students for unfavorable comparison with the number of college boys, medical students and law students in any other institution, is simply not honest. [! ! !]

"In conclusion, I repeat that we have no desire to quarrel with any one, but we cannot remain silent in view of the open or covert attacks so often made of late on an institution so solemnly founded by the Pope and the episcopate of the United States, and whose course is constantly directed by their supervision." The Jesuits will be heard from again in this matter.

—
 "Liberal Catholics" Victorious.

For the present the Corrigan party, including the Jesuits and the German Roman Catholics, or Cahenslyites, as they have been called, has been defeated in the government of the affairs of the Roman Church in this country, and the "liberal" wing, though a minority, sustained by Satolli has gained the victory. It remains to be seen what the Jesuits will do by way of reprisal. They lack a leader. Archbishop Corrigan has proved to be so weak that they cannot

rely upon him. Katzer of Milwaukee is a German, and an American born prelate must lead the fight. If Spalding of Peoria had been appointed Archbishop of St. Louis to succeed the aged Kenrick he might be the man, but Bishop Kain of Wheeling was promoted to St. Louis in September when Archbishop Kenrick was brutally deposed and forced into retirement. There is not in the American hierarchy to-day a man to lead the malecontents into action against Gibbons, Ireland and Satolli, and knowing this the Jesuits are biding their time.

—
 Cardinal Gibbons Jubilee.

The Silver Jubilee, or the twenty-fifth anniversary of the consecration of Cardinal Gibbons as bishop, was celebrated in Baltimore, October 18, with all the pomp and ceremony of the Roman Church. All the archbishops and bishops with Satolli, the Pope in America, at their head and hundreds of priests attended the service in the cathedral "to renew their fealty to the primate of the American Church," as the dispatch to the New York *Herald* had it. Archbishop Corrigan of New York had been invited to preach the sermon, to cement the union of the warring factions that had disturbed the peace of the Church for the last few years, and though he accepted the invitation, it was in a half-hearted manner that he eulogized his former foe who had captured the cardinal's hat. The New York *Herald* report says: "Archbishop Corrigan preached the sermon, but the voice of the distinguished speaker was indistinct at times and could not be heard at any distance."

Roman Aggression.

The American assistant to the Jesuit Father-General at Rome, in a letter to the Catholic Congress at Chicago, said: "The hopes of the Church are centered in the young Republic." For the fulfillment of those hopes the bishops and priests, inspired by Pope Leo's *alter ego*, Satolli, are laboring with untiring zeal, and their efforts to popularize their Church and bring it into harmony with American ideas have been more successful than could be anticipated. Since the opening of the World's Fair every scheme the papal authorities could devise has been planned with the purpose of impressing Americans with the strength and unity of the Roman Catholic Church. Evidence of this purpose has been manifested on every occasion where it was possible to introduce the claims of the Papacy to universal rule. With a boldness and plainness of speech that was well calculated to overawe the multitude, the Roman bishops have declared that their Church is the only religious organization that should be recognized in this country and that they alone are the divinely appointed shepherds of the flock of Christ, all others—Protestants—being so divided among themselves that it was evident they should ultimately give way to the united strength of Rome.

Cardinal Gibbons on the Future of Romanism.

A few days before Cardinal Gibbons celebrated his episcopal anniversary he sent out through the press associations a long statement on the mission and growth of the Roman Catholic Church in this country. As he is at present the most popular

of Rome's agents in this country, it is important for American Protestants to consider what the prospects of that Church are and what they may expect in the future if they give aid and encouragement to an organization that would nullify the efforts that have been made for the establishment of civil and religious liberty in the Republic. Cardinal Gibbons was asked by the reporter who interviewed him if the Catholic Congress and the Parliament of Religions would not have good effect in leading to a better knowledge of the Roman Catholic Church

"Unboubtedly," he said. "The Parliament of Religions was a convocation of the greatest importance, the degree of which was probably not realized by some."

"Was it not significant that your Eminence should have been invited to lead the opening prayer and make the closing address?"

"There can be no other view. Here were assembled representatives of all the religions and most of the leading sects in the world. I, as the representative of the Catholic Church, was invited to make the opening invocation. Not only was this a high compliment, but it was a circumstance of the deepest significance, since it was a virtual acknowledgement that the Catholic Church is the rightful and supreme exponent and teacher of Christian truth. And I may say that when I led the prayer I followed the Catholic form and stipulated that I should do so in advance. I couldn't have done otherwise, because there was a principle involved." The Cardinal spoke these words with great earnestness. Then he continued:

"It is by the light of the Church's past that we must read the future. You must remember that the Catholic Church is the oldest institution in this country. Here, as in the Old World, with the passage of time everything else has changed. Her organization, her principles, her doctrines, her rites are precisely the same to day as they were when Columbus first landed. The forms of government have altered, new nationalities with new customs and new ideas have come. There are a hundred new religions that have been started, and others are constantly springing up. But the teachings, the procedure, the forms, the structure of the Catholic Church are identically what they were when the first Catholic priest raised the cross on American soil. We could have no more absolute evidence of truth, because truth is in this world the one thing that never changes, and, as it proceeds from God, never can change.

"If we look at the humble beginning of the Church in this country and consider how she has grown—10,000,000 of Catholics to-day where formerly there were so few—what may we not count upon, under the providence of God, in the future? With our superior organization and the kindlier view that is taken of us as we become better known and prejudice is dispelled, I think we have reason to entertain the brightest hopes.

"There is a heartfelt desire for Christian union among all men. You see the evidences of it every day. The parliament of religions was one. But the essential principle of unity is a head, and there can be no union of Christians without a central authority.

Our American system of government probably more nearly reaches the ideal of democracy than any other that ever was established; but you see that even we must have an executive, without whom there would soon be confusion. The successor of St. Peter is the head for members of the Christian faith, approved by our Lord himself.

"There are everywhere signs of a return to the old Church, not only in the extraordinary growth of ritualism but in the proceedings of sects formerly bitterly antagonistic to our institutions and practices. Thus, for instance, there has been lately established in the Methodist Church the order of Deaconesses. What is this but a copy of our once-reviled sisterhoods? And not only have the Methodists now their sisterhoods, but the Presbyterians are also discussing the establishment of similar orders and their formation is only a question of time. The general tendency is toward Catholicism, slowly but steadily and unmistakably. We should have many more conversions among Protestant ministers who would like to become priests but for one thing—the celibacy of our clergy. There are men longing to enter the fold of Christ, but they have wives and children to care for, a living to make, and friends to lose. In their hearts they are true Catholics."

Can this statement be true? We doubt it. This wholesale branding of Protestant ministers as hypocrites is an outrageous calumny. It is also untrue that the general tendency is towards Romanism. Rather is the tendency away from it. There are ten-fold more conversions from Romanism than perversions to that faith.

SERVICES IN CHRIST'S MISSION.

142 WEST TWENTY-FIRST ST., NEW YORK.

JAMES A. O'CONNOR, PASTOR.

At the services last month besides the preaching by the pastor there were many interesting addresses by other brethren. Rev. Joseph Allard, M. D., pastor of the French Protestant Church, Fall River, Mass., preached an excellent sermon and told of the good work he is doing among the French Canadians. He has gathered a fine congregation in Fall River, and there are continual accessions to the Church. Besides ministering in the things of God he also serves the people by medical attendance, and many Roman Catholics hear the Gospel while their physical ailments are treated. Dr. Allard finds this an excellent method of reaching them. He is nobly aided in his work by his accomplished wife. Dr. Allard is a nephew of the venerable Father Chiniquy, who will soon visit Fall River to hold evangelistic services in the French church. The pastor of Christ's Mission has also been invited to conduct services there this season.

A Bohemian brother also visited the Mission last month and told of his work among the Bohemians, who are increasing in numbers at a great rate in the Western States. The outlook for evangelistic work among them is very hopeful, and the faith and enthusiasm of this young brother and his co-workers, whom the Presbyterian Board of Home Missions has placed in the field, will enable them to overcome the great difficulties that necessarily attend such a work. The Bohemians are not as bigoted Roman Catholics as the Irish or French

Canadians, but the more intelligent of them are drifting to infidelity and indifference to all religion.

From October 15 to 25 services were held every evening in the Mission by Evangelist Ward of Boston, whose familiarity with the Bible and eloquent presentation of the Gospel message greatly helped those present.

The last Sunday in the month the pastor preached on Luther and the Reformation, with special reference to the Thesis against the corrupt doctrines and practices of the Roman Church which the great Reformer affixed to the door of the Castle Church at Wittenberg, October 31, 1517. The more thoroughly Luther's work is studied the larger he looms up in the history of the human race. It is a remarkable fact that not one of the doctrines condemned by him has been discarded by the Church of Rome. Cardinal Gibbons said recently that his Church had never changed; that it was always the same. This should not be forgotten when intelligent Roman Catholics try to explain away the superstitions and evil practices of their Church. Rome is always the same in opposition to the free grace of God and the liberty to worship God according to the dictates of man's conscience.

The pastor announced that he would preach a series of sermons on the heroes of the Reformation. He also referred to the needs of the Mission and expressed the hope that the friends who are interested in the work would come to his aid during this period of financial depression. Funds are greatly needed to carry on the work of the Mission.

 CONVERTS FROM ROME.

SEVERAL converted Catholics are students in various seminaries this year preparing for the ministry. Those in Union Seminary are Bohemians, who will be used as missionaries and evangelists to their countrymen, who have immigrated to this country in large numbers in recent years. The Presbyterian Board of Home Missions is doing excellent work among this class, especially in the Western States, where the Bohemians are already an important factor in the industrial life of Illinois, Wisconsin and Minnesota. The traditions that circle around the memory of Jerome of Prague, John Huss and other reformers are lovingly cherished by the intelligent Bohemians who have made this country their home.

A notable convert from the Roman Catholic Church who has recently declared himself a Presbyterian is Mr. L. F. Papineau. His father made a great name in Canadian history as leader of the revolt of 1837, when he was the seigneur of the town of Montebello, on the Ottawa river, and one of the wealthiest men in Canada. His independent spirit led him into many collisions with the Church authorities, and when he died they refused to allow his remains to be buried in consecrated ground. The son inherited not only the elder Papineau's great wealth, but also his love of liberty, and when the priests recently endeavored to build a new church in Montebello that the people did not want, and for which the assessment would fall chiefly on Mr. Papineau's property, this gentleman

gave public expression to the sentiments which he had long entertained and declared himself a Protestant. Last month he applied for admission to the Presbyterian Church. The Montreal *Canada Revue* thus refers to Mr. Papineau's conversion :

"One of our French-Canadian compatriots, bearing a great name, an illustrious name in the history of the country, has thought proper to repudiate the teachings of the Catholic religion to join one of the most ancient and most respectable branches of Protestantism." Another paragraph says: "Even admitting that the exactions of the Roman Church precipitated this striking change, we would still thank God, who directs the acts of each one, for having, by a great example, given a lesson to the guilty persons who despise His teachings and make use of the powers with which He entrusts them to squeeze the rich and crush down the poor, instead of following the great maxims of humility and charity which have been dictated to all by the Creator."

The following letter from Prince Edward's Island brings good news :

DEAR SIR :—I take the liberty of writing a few lines to you to let you know that I was a Roman Catholic, but was converted by reading copies of THE CONVERTED CATHOLIC kindly handed to me by a good friend. My husband and myself now attend the Presbyterian Church. MRS. J. C.

From a town in Wisconsin comes the following :

DEAR SIR :—It is just ten years since

I wrote to you before. Please send me *THE CONVERTED CATHOLIC*.

There are a great many Roman Catholics here. Some say that they would like to leave the Church, but dare not, as they are afraid of the priest. Others say that the Catholics are endeavoring to get control of the United States. We read of this in the papers. There has been a new Catholic church built here. I wish one of your reformed priests could come to Pinconning, as I think great good could be done.

C. E. D.

From Wilmington, Del., comes the following, dated August 7, 1893 :

DEAR SIR:—One of my friends to whom I loaned the June and July *CONVERTED CATHOLIC* gave me twenty-five cents as a subscription for the balance of this year. He is a converted Catholic.

J. J. H.

BRANTFORD, CANADA, Sept. 25, 1893.

REVEREND AND DEAR SIR:—A friend of mine has handed me some of the back numbers of *THE CONVERTED CATHOLIC*, which I have read with the greatest interest. I have been a Roman Catholic, but owing to reading and seeing for myself I became a Protestant. In 1891 I left the world to become a brother in the Order of the Congregation of Holy Cross of Notre Dame, Indiana. My name in religion was Brother Rupert C. S. C. I was sent on a mission to teach in a parochial school in the city of Chicago. I remained in Chicago a year and then went back to the monastery. When the new rules were put in force I would not obey them unless they were sanctioned by the Pope. I told my superior so and in conse-

quence I was made to suffer many mortifications and undergo severe penances. After enduring many trials I determined to leave the monastery, and at last I was able to do so. Of course I was excommunicated for leaving without being released from the vows of poverty and obedience. I was told by my father confessor that I had a vocation for the priesthood, but I think that God wishes me to work for the salvation of the Roman Catholics. I am permitted to speak in churches and I am the means through God's help of bringing many Roman Catholics out of darkness into light. I spoke last evening to a mixed audience of Roman Catholics and Protestants, and after the meeting one lady asked me if I could help to convert her husband, who is a very bigoted Catholic.

I appeal to you for help in this matter; you can aid me very much by sending me some copies of *THE CONVERTED CATHOLIC*, which I shall distribute among Roman Catholics whom I hope to be the means of converting. Kindly send me as many copies as you can for distribution, and I know by that means some will want it again and thus become regular readers of it. It is a magazine that should be in the hands of every Roman Catholic and Protestant. I know it will be the means of converting many.

H. A. S. (Brother Rupert.)

[In *THE CONVERTED CATHOLIC* for August, 1892, there is an interesting account of the conversion in Christ's Mission of another monk, Brother Philemon Myers, a member of the same order. He was the superior of the brothers in Chicago attached to St. Pius' Roman Catholic Church.]

FORGIVENESS OF SINS.

BY THE EDITOR.

IN the Gospel of St. John, chapter 20, we learn that on the evening of the day of the Resurrection, the disciples were assembled behind closed doors when the Saviour appeared in their midst and said to them: "Peace be unto you: as my Father hath sent me, even so send I you. And when he hath said this he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." In the Douay version of the Bible the verse reads: "Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained." These words were addressed to the disciples or followers of the Lord who had come together when they learned that He was risen indeed.

The number of disciples present on this occasion is not specified, though we are led to believe that as St. Luke says (24: 33) there were others besides the apostles. Thomas was not present when Jesus spoke those memorable words, for in verse 24 it is said, "Thomas, one of the twelve, was not with them when Jesus came." Who then were present and to whom were those words addressed? It is folly to say they were addressed to the twelve apostles, as the Roman Catholic Church teaches. Judas, who betrayed the Lord, was dead and St. John says Thomas was not present. How many of the 120 mentioned in Acts 1: 15, attended this first general meeting of the disciples after the Resurrection is not stated, but doubt-

less there were more than the apostles. In Luke 24: 9, we are told that when the women returned from the sepulchre they told what they had seen to the eleven and to all the rest. And when the two disciples, to whom the risen Saviour expounded the Scriptures on their journey to Emmaus, returned to Jerusalem "they found the eleven gathered together, and them that were with them," and they told what had happened to them on the journey. "While they thus spoke Jesus himself stood in the midst of them and said, Peace be unto you. Then opened he their understanding that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." (Luke 24: 45-8.)

From this it is evident that the followers of Christ met together in considerable numbers after His death, and that some were constantly in the place of meeting. To all those, therefore, who were present when Jesus appeared in their midst, He said: "Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." Those disciples constituted the Church, or company of believers, and as they received the Holy Ghost power was given to them to declare the conditions of fellowship with Christ. From that moment every disciple who had been present could say to a stranger seeking admission to their

company, "If you believe in Christ as we do, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool—your sins are forgiven, washed away in His blood;" but to the unbelievers, "Your sins are not forgiven, you still retain them."

As this power of declaring sins remitted or retained was given by Christ to those whom He first called to be His disciples, the first members of His Church, so it is given to all whom He has since called. They may be few or many; numbers do not count in the call "Come and follow Me." The Good Shepherd knoweth His sheep and they know His voice. In the Gospel of Matt. 12: 46-50, we learn that when the mother of Jesus and His brethren desired to speak with Him, He stretched forth His hand toward His disciples and said, "Behold my mother and my brethren! For whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother." All who do the will of God are the disciples of Christ. To the Jews that believed on Him He said, "If ye continue in my word, then are ye my disciples." (John 8: 31.) And again, "If ye abide in me, and my words abide in you . . . ye shall be my disciples." (John 15: 17.) To the unbelievers He said, "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." (John: 15: 6.) They are not His disciples and their sins are not remitted.

All the disciples of Christ who were present when He gave them this power were His brethren, members of the

body of which He was the head, and it is only as such that they could use the power bestowed upon them. They received the Holy Ghost to open their understanding that they might understand the Scriptures. It was not their own power obtained by natural means, but the gift of God to preach repentance of sins in the name of Jesus Christ. It is by the preaching of the Gospel that men know they are sinners, and that there is mercy with the Lord for them if they turn to Him. When by repentance and faith they become followers or disciples of Christ their sins are remitted. He has all power in heaven and on earth to make such persons new creatures. He came to save sinners, and He offered himself as the sacrifice for sin. "The blood of Christ cleanseth from all sin." Who shall declare this? Who shall make it known to all the world? Those who already know it—the disciples of Christ whom He has told to go into all the world and preach the Gospel to every creature. And as they preach they declare to every one that believes on His name "your sins are remitted." God, for Christ's sake, forgives all who believe on the Lord Jesus Christ, and they are saved. Every disciple of Christ who is washed in the blood of the Lamb can say, "My sins are forgiven." It was thus with the first disciples as they communed together while waiting for their risen Saviour. Mary Magdalene knew that her sins were forgiven, as did Peter and the others who were gathered in the upper room at Jerusalem. Each one could say to another, "Your sins are forgiven by the sacrifice of Christ."

[TO BE CONTINUED.]

ROME AND THE NEGROES.

A LETTER from Philadelphia published in the October *CONVERTED CATHOLIC* indicated some of the methods used by the Roman Church to gather the colored people of the United States within their fold. There are over 7,000,000 negroes in this country, and as only 150,000 are Roman Catholics it will be seen that there is a large field here for Rome's work. The negroes are increasing in numbers and in wealth and are availing themselves of the opportunities for education that the public schools and various Protestant institutions afford them. There are no Roman parochial schools or colleges for them, and the only Roman Catholic seminary in the country, located at Baltimore, for educating priests for the colored race is so poorly attended that it has proved a conspicuous failure. There are only two negro priests in the United States. The few colored orphan asylums, like that in New York, receive as many children whose parents have been Protestants as are supplied by the Roman Catholics. So far the work of "converting" the negroes to the faith of the Roman Catholic Church has been a dismal failure.

The cause of this is to be found in the well-grounded distrust the negroes entertain for that Church. The object lesson afforded by the immigrants from Roman Catholic countries is not lost upon them. If the Roman form of Christianity as exemplified by these immigrants could not give any better illustration of its power to elevate the human race, there would be little hope for the negroes to obtain under that system the position among their

fellow men to which they are entitled by their American birth. The Roman Church did not educate its followers in their native countries, but rather kept them in a state of ignorance that it might more easily hold them in subjection. The colored people have been emancipated from physical slavery, and they prize their liberty too dearly to place themselves in a position where spiritual bondage would be more galling than their former condition. When slavery existed in the Southern States the bodies of the negroes were in bondage, but their souls, made in the image of God, were free, and their earnest desires and holy aspirations could ascend to the throne of the Almighty, where grace, mercy and peace through the redeeming blood of Christ awaited them. By repentance for sin and faith in the Lord Jesus Christ, whose blood was shed for their salvation, they could become children of God and call Him Father with a personal experience of His loving-kindness for them. Christianity taught them that they had direct access to their Heavenly Father through His Son Jesus Christ, who had purchased them at the price of His own blood. Their souls were free in Christ when they believed on Him and became His followers. As the Apostle Paul says, "He that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called being free, is Christ's servant. Ye are bought with a price; be ye not servants of men." (1. Cor. 7, 22, 23.

In the Roman Catholic Church there is no spiritual freedom. This is a broad assertion, but it is true.

All adherents of that faith are in bondage to the priests, who say they have the keys of heaven to admit those who believe in their power and to lock out those who refuse them obedience. It is not a question of faith in God or belief in the Lord Jesus Christ, as the Scriptures teach; but unless the doctrines of the Roman Catholic Church are accepted there is no salvation for any human being; and the cardinal point in Rome's theology is obedience to the priesthood. You may have as much faith and zeal for the glory of God and devotion to the service of Christ as the Apostles displayed, yet if you do not believe that the Pope is infallible and that every priest has the power to forgive sins and make Christ out of a wafer there is no salvation for you. These are the salient points of doctrine in the Roman Church that bind its followers to slavish dependence on the priests. There is no freedom there to worship God in spirit and in truth. The soul is in a bondage that is never broken until the shackles of superstition are cast off. Whatever progress the human race has made has been produced by the religion that has brought the individual into direct relations with God. Christ, the Saviour, belongs to all mankind, and by His power every repentant sinner that comes to Him believing is transformed into a child of God, and the Holy Spirit bears witness with our spirit as to the reality of this change. No Pope or priest or any human agency has the right to interpose between the soul that seeks the Lord and the merciful God that sent His Son to save that soul.

In this relation between sinful man

and the merciful Saviour, God is no respecter of persons; black, red, white and yellow are all alike. No race more ardently desires this equality than does the negro. He longs for the time when he shall be esteemed as a man, created in the image of God, without regard to his race or condition. As society is constituted at present in this country, the fulfillment of his hopes can be found only in the Church of Christ, where there is neither bond nor free, in the worldly sense, but all are children of one Father, and brothers in the blood-relation that Christ has established between believers.

The colored people can learn this from the Bible, the revelation of God to man, and the mirror where man sees himself as a sinner needing divine grace. If they should become Roman Catholics the Bible would be taken from them. It is a Book full of danger to the Roman Catholic Church. Its presence in a Roman Catholic family has the same effect on the average priest that a red cloth has on a mad bull. Wherever it is devoutly read the priest's occupation is gone, for the people learn from it that they can be delivered from sin and saved for heaven without his interference. In every country of the world where the Roman Catholic Church has had control the people have been kept in ignorance of the Bible, and as a corollary, in ignorance of those things that conduce to the enlightenment and civilization of the human race. Here again is an object lesson for the colored people. The enlightened and progressive nations of the earth to-day are Protestant; the backward and ignorant

nations are Roman Catholic.

Apart from the religious freedom and independence which the Bible confers on all who serve God according to its teachings, the colored people have special reasons for being Protestants.

In the *North American Review* for October, 1893, there is an article by Mr. John Bigelow on "The Southern Confederacy and the Pope," which gives the official correspondence that led to the recognition of the Confederacy by Pope Pius IX. At that time the Pope was a temporal ruler like the Emperor of Russia or the Queen of England, and he was the only sovereign that gave official endorsement to the Southern government.

The following are extracts from Mr. Bigelow's paper:

"In the summer of 1863 it was decided by the Confederate statesmen at Richmond that they could not afford to depend entirely upon the arm of flesh for the success of their cause, and thereupon they determined to appeal to the sword of the spirit as wielded by the Church of Rome. The considerations which may be presumed to have prompted this appeal were:

"First, The numerical strength of the Catholics in the Northern States who would be likely to relax their zeal in the prosecution of the war if the Pope discountenanced it, and,

"Second, A desire to enlist the active sympathies of the Catholic countries of Europe, and especially of France and Austria, then already embarked in the ill-fated scheme to re-establish monarchical and prelatical supremacy in Mexico.

"Perhaps, too, they were encourag-

ed to hope that a sympathetic word or two from Pius IX. would help to weaken the faltering loyalty of Maryland and Missouri, the two Southern States in which members of the Catholic communion exert much influence upon public opinion. Upon the evangelic principle of gathering up the fragments that nothing be lost, it was accordingly decided at once to lay siege to the Vatican. Dudley Mann, who became a superfluity in London on the arrival of Commissioner Mason at his post, was authorized by Benjamin, the Confederate Secretary of State, to repair to Rome and open the trenches with the secular arm, to be speedily followed and re-enforced by such spiritual enginery as could be found available and brought up in season.

"At the same time that Mann was sent to Rome, Father Bannon, of Richmond, was sent with instructions from Benjamin "to enlighten the people of Ireland in regard to the true character of the war, etc." He was clothed with authority to go also to Rome "for the purpose," said the Secretary, "of obtaining such sanction from the Sovereign Pontiff as will strengthen your hands and give efficiency to your action." Father Bannon was to receive £20 a month for his personal expenses and fare to and fro. The fiscal agent of the Confederacy in London was instructed to provide for his other expenses, such as printing, extra travel and a suitable remuneration for an associate from the North, "if,"—so ran his instructions—"you can find one entirely trustworthy and you find it advisable to secure his aid." This also was to be a Catholic priest.

"A few months after Father Bannon embarked on his mission Bishop Lynch, of Charleston, was sent out armed with a letter of introduction from Benjamin to Slidell, the Confederate Commissioner in Paris, and and with something more than a strictly apostolic equipment, to labor exclusively with the Pope. In his letter of introduction Benjamin did not explain the purpose of this mission, but said simply that Lynch "is proceeding to Europe on a visit which he will fully explain to you."

The letters that passed between the various officials are given. In forwarding the letter of the Pope to Jefferson Davis, Mr. Mann writing from Rome, December 9, 1863, to Secretary Benjamin said:

"The Cardinal Secretary of State, Antonelli, officially transmitted to me yesterday the answer of the Pope to the President. In the very direction of this communication there is a positive recognition of our government. It is addressed 'To the Illustrious and Honorable Jefferson Davis, President of the Confederate States of America.' Thus we are acknowledged by as high an authority as this world contains to be an independent power of the earth. I congratulate you, I congratulate the President, I congratulate his Cabinet, In short I congratulate all my true-hearted countrymen and countrywomen upon this benign event. The hand of the Lord has been in it, and eternal glory and praise be to His holy and righteous name.

"The document is in the Latin language, as are all documents prepared by the Pope. I cannot incur the risk of its capture at sea, and

therefore I shall retain it until I can convey it, with entire certainty, to the President. It will adorn the archives of our country in all coming time. The example of the Sovereign Pontiff, if I am not much mistaken, will exercise a salutary influence upon both the Catholic and Protestant governments of western Europe. Humanity will be aroused everywhere to the importance of its early emulation."

The following is the letter given by Mr. Bigelow:

Pius P. P. IX. Illustrious and Honorable Mr. Jefferson Davis, President of the Confederate States: Greeting.

We have lately received with all kindness, as was meet, the gentlemen sent by your Excellency to present to us your letter dated on the 23d of last September. We have received certainly no small pleasure in learning both from these gentlemen and from your letter the feelings of gratification and very warm appreciation with which you, Illustrious and Honorable Sir, were moved when you first had knowledge of our letters written in October of the preceding year to the venerable brethren, John, Archbishop of New York, and John, Archbishop of New Orleans, in which we again and again urged and exhorted those venerable brethren that because of their exemplary piety and episcopal zeal they should employ the most earnest efforts, in our name also, in order that the fatal civil war which had arisen in the States should end, and that the people of America might again enjoy mutual peace and concord, and love each other with mutual charity. And it has been very gratifying to us to recognize, Illustrious Sir, that you and your peo-

ple are animated by the same desire for peace and tranquillity, which we had so earnestly inculcated in our aforesaid letter to the venerable brethren above named. Oh, that the other people also of the States and their rulers, considering seriously how cruel and how deplorable is this intestine war, would receive and embrace the counsels of peace and tranquillity! We indeed shall not cease with fervent prayers to beseech God, the Best and Highest, and to implore Him to pour out the spirit of Christian love and peace upon all the people of America, and to rescue them from the great calamities with which they are afflicted. And we also pray the same most Merciful Lord that he will illumine your Excellency with the light of His divine grace, and unite you with ourselves in perfect charity.

Given at Rome at St. Peter's on the 3d December, 1863, in the eighteenth year of our Pontificate.

PIUS P. P. IX.

The Confederacy looked upon this letter as a recognition of their government by a sovereign ruler. "Thus," says the Southern agent, "at Rome we are acknowledged by as high an authority as this world contains to be an independent power of the earth." The Pope's letter was eagerly read by the Roman Catholics of the Northern States who had already shown their hostility to the negroes in the draft riots in New York. Whatever influence the Pope could exercise was cast on the side of the Confederacy, and if his words could prevail the end of the civil war would have found the colored people still in slavery. But the Lord God heard their cry for deliverance despite the machinations of

him who blasphemously called himself the vicar of Christ.

Arguments could be multiplied to show that the colored people would be hindered rather than helped in their progress towards enlightenment and independence by becoming Roman Catholics. But enough has been said to put them on guard against the Papal Church and to strengthen them in the faith that makes them brethren of the Lord and of His people. "Stand fast, therefore, in the liberty where-with Christ has made you free, and be not entangled again in the yoke of bondage."

Ireland Honors Dr. John Hall.

The controversy that had circulated around the teaching of Professor Briggs of Union Seminary has nearly died out and the old Bible remains, as it always was, the Word of God. At the meeting of the New York Presbytery, October 2, Rev. Dr. John Hall said: "I am not and never have been in sympathy with the teachings which originated this unfortunate controversy. I should have had to agree with the majority of the General Assembly." At the session of the Synod of New York in Rochester, October 20, the Briggs case was thrown out of court altogether.

When in Ireland last summer Dr. Hall received the degree of L. L. D., from Trinity College, Dublin, an honor rarely bestowed upon an American pastor. Though Dr. Hall was born in Ireland he has been pastor of the Fifth Avenue Presbyterian Church in this city for more than a quarter of a century. He has been always interested in the work of Roman Catholic evangelization.

ROME'S USE OF THE PRESS

WHEN the litterateur, George Parsons Lathrop, whose title to fame is derived from his marriage to the daughter of Nathaniel Hawthorne, sought rest for his agnostic soul in the multitudinous mazes of Roman superstitions two years ago, he endeavored to convince the world that the clear current of New England thought was flowing towards the muddy Tiber to be swallowed up in the maelstrom of Christianized paganism that has been substituted for the Christianity of the early Roman Church. He has had very poor success in leading New England Protestants into the Roman mire, and his efforts to co-operate with Archbishop Ireland in "making America Catholic" have not received the reward that was expected. When he assumed editorial charge of a Roman Catholic paper in Providence, R. I., to elevate papal journalism to the highest point of New England culture, he little dreamed what strange, uncongenial surroundings awaited him. Instead of making papal journalism respectable he was in danger of becoming infected by its vulgar and malign spirit, and he withdrew from the field.

One of Mr. Lathrop's efforts in the cause of Roman Catholic journalism that has had some success is what has been called the "Apostolate of the Press." By this is meant united action by Catholics in all parts of the country to watch the course of the secular press in its relation to Romanism, and if anything derogatory to the claims of the hierarchy to rule this country should appear in any paper, to remonstrate with the editor and supply him with matter setting forth the Ro-

man Catholic view of the question. For the last two years the press of the country has been loaded down with articles from Roman Catholics extolling their Church and decrying Protestantism. The bishops do not send their pastorals and sermons to their own papers, but to the press associations, which scatter them broadcast in every daily paper from Maine to California. And even the small country papers are looked after by the Roman Catholic priests of the vicinity.

Protestants should take a leaf out of Rome's book in this respect. An overwhelming majority of the editors of the daily papers in the United States are Protestants of one kind or another, and if articles treating of Romanism in a respectful manner are sent to them they will publish such contributions. Here is a case in point: Last month when the remains of Professor Proctor were transferred to the burial plot in Greenwood Cemetery, where Mr. G. W. Childs of the Philadelphia *Ledger* had erected a monument to his memory, the Editor of THE CONVERTED CATHOLIC sent a note to the New York *Tribune*, which was published in the editorial page of that paper for October 8 as follows:

"A correspondent writes: 'Referring to the reburial of Richard A. Proctor in Greenwood Cemetery, it may be of interest to your readers to know that a letter from the distinguished scientist announcing his withdrawal from the Roman Catholic Church, into which he had been received some years before, appeared in the *Tribune* of November 11, 1875.'"

The Roman Catholics had claimed

Professor Proctor as one of the distinguished English converts to their Church. The world at large did not remember that he had renounced its superstitions; but such a note as this is a reminder of the fact. The full text of Professor Proctor's letter appeared in THE CONVERTED CATHOLIC for October 1888.

Protestants Persecuted in Ireland.

The Galway correspondent of the Dublin *Daily Express* said in a recent issue of that paper :

"In consequence of an announcement that appeared in the *Irish Daily Independent* of August 16 to the effect that Mr. Balfour congratulated Mr. Morley on the complete absence of crime in Ireland, I take this opportunity of forwarding a few items of news which may interest the Chief Secretary for Ireland and Mr. Balfour. At a place called Moyrus, away in the wilds of Connemara and on the verge of the Atlantic Ocean, there is what may be called a small colony of Protestants. The surrounding districts are peopled by Roman Catholics, who are in the vast majority. I can substantiate these facts from the lips of the persons themselves, who have been subjected to every kind of annoyance that can be thought of or invented. I may commence by saying that these peace-loving Protestants are living under a reign of terror at the present time. One man who ventured to erect a gate in front of his house had the mortification to find one morning last week that it was torn down and thrown into the sea. An unoffending dumb beast belonging to him was also ill-treated, by having a large slice of the flesh cut off its body

by some sharp instrument and left hanging by the skin. A Roman Catholic who sold a boatload of seaweed to the Protestant clergyman was beaten by a person who also prevented some women from bringing home to the residence of the same clergyman a quantity of turf which he had paid for cutting and saving, and employed them to remove. Another Protestant had his house surrounded about eleven o'clock at night by a drunken mob, one of whom was armed with a scythe. The mob threatened to cut the heads of all the Protestants in the parish. Two boats belonging to another minister at this place were taken away at night and, it is believed, sunk in the ocean. None of the other boats moored at the same place were disturbed. A few nights ago shots were fired into the house of another Protestant; and about midnight shots were fired around the parsonage to the terror of the inmates. The ignorant people are led to believe that the Protestants have only two months to live there, as by that time the Home Rule bill will have become law, and the Protestants must clear out. This is the state of things here, a foretaste of what Home Rule might do.

"Now, the strange thing in connection with this sad treatment of a Protestant section of the community is that each case mentioned has been reported to the police in the locality, and still those acts are committed with impunity. It is to be hoped this statement may reach the eye of some philanthropic person who may cause strict inquiry to be made into the matter, and that protection may be afforded to a peaceable, loyal and well-disposed class of industrious people."

THE CATHOLIC CONGRESS.

THE display made by the Roman Catholic Church at Chicago during the World's Fair was well calculated to produce an impression of great power and thorough organization in that body. The Catholic Congress that was held in September was only a part of the general plan to strengthen the loyalty of its followers and impress Americans with a sense of its united strength. Archbishops and bishops, with the Papal delegate, Satolli, and hundreds of priests were assembled at this Congress to deliberate on the best means of making this country subject to the Pope of Rome. All means employed by them tend to that end. At such gatherings there is never any discussion about spiritual affairs or the building up of human beings in the knowledge and love of God. The Church of Rome says the sacraments are the sole means of grace and all access to God can be had only through them. This admits of no discussion, for when a Roman Catholic believes the evidence of his senses and discusses the efficacy of the sacraments and priestly power, he is in danger of becoming a free man.

But the earthly power and glory of the Church and the best means to establish her position in this country as the authorized representative of religion are the themes that are dear to the hearts of the leaders who meet in such gatherings as this Congress.

The report of the opening of the Congress begins thus :

"The prelates, priests and people of the Church to which Columbus belonged gathered Monday morning, September 4, in the hall named after

the famous sailor to inaugurate the Columbus Catholic Congress. A fine picture of Pope Leo XIII. held the place of honor above the chairman's seat, flanked on either side with portraits of Columbus and Washington. They were festooned with the yellow and white colors of the Pope, which were worked into various artistic designs of drapery as background to the stage. The yellow and white flag bearing the Papal arms was given an honored position, and the Stars and Stripes, emblem of American liberty and citizenship, was not the least noticeable feature of the decorations. Cardinal Gibbons wore his mitre and scarlet robe, and many of the archbishops were attired in purple."

Archbishop Feehan of Chicago delivered the formal address of welcome, in which he told the delegates that they were "not to question in any way the ancient faith and discipline of the Catholic Church. You represent not individual views or opinions. You represent parishes, dioceses and great States, and fully 10,000,000 members of the Catholic Church; and you assemble with supreme loyalty to the head of the Church, Pope Leo XIII., its chief pastor."

That sentence effectually suppressed any desire for the expression of liberty of thought that may have been lurking in the hearts of some of the delegates. It also gave an official statement of the number of professing Roman Catholics in the United States; and it emphasizes the "supreme loyalty" of those 10,000,000 to the Italian Pope.

Americans who hope that the Ro-

man Catholic Church in this country may be affected by the liberal spirit of the time can see that freedom of speech and action in matters of faith is forbidden, and that supreme loyalty to the Pope above all other government, divine or human, is demanded. The bondage of Rome is as galling to men who love liberty in our day as it was at any period of history, but they must stifle every holy aspiration that would lead them to communion and fellowship with American Christians, or be accounted bad Catholics.

* *

Mr. C. C. Bonney of Chicago, a Swedenborgian, president of the Parliament of Religions, followed Abp. Feehan in an address that eulogized Leo XIII., "than whom no more able, enlightened and benign pontiff has borne the name of holy father in a thousand years" He praised Cardinal Gibbons "for holding out to Protestants the right hand of fellowship for union against the common foe," that is, infidelity and anarchy, which the Roman Catholics of European countries in ignorance of true faith and liberty, and in despair of any amelioration of their wretched condition under Papal and despotic rule, have sought to introduce into this country.

One sentence of Mr. Bonney's address expresses the sentiments of many Americans who do not know what Romanism is: "That a great change has come in the relations of the Catholic Church and the Protestant churches with each other is known throughout the world." But as it is the boast of the Roman Church that it never changes, this change which, he adds, "has largely increased hu-

man happiness and has in many ways promoted the cause of peace and progress," must have proceeded from the Protestant churches which preach and practice toleration and kindness towards all men and all creeds. Certainly the Roman Church has never tolerated other forms of religion where it had the power to suppress them, and it would persecute Protestants in this Republic to day if it could, even as it does in those countries that have not been delivered from Papal rule. Supreme loyalty to the Pope has always gone hand in hand with intolerance of heresy, that is, Protestantism, in every Roman Catholic country in the world; and if the day should ever come in the life of this Nation that Romanism could maintain its claim to be the only true religion, the "other religions" would not be tolerated.

* *

Cardinal Gibbons delivered the first formal address at the Congress. Like Archbishop Feehan, he felt some apprehension that the intelligent delegates might wish to discuss some of the absurd doctrines and superstitions that have been imposed upon them by the half-pagan Romans, for he said: "Happily for you, children of the Church, you have nothing to discuss in matters of faith, for your faith is fixed and determined by the Divine Legislator, and we cannot improve on Him who is 'the way, the truth and the life.'"

No one has a right to question Cardinal Gibbons' sincerity in believing that the faith of his Church is what Christ taught. Doubtless he has never learned what is the faith that justifies man with God through Jesus

Christ. Such faith is what is generally called evangelical, the faith that teaches, in the very words used by the Cardinal, that Christ is the only way, the only truth and the only life of the soul.

The Roman Catholic system of theology has excluded justification by faith. This was true of Luther's time; it is true to-day; and no Roman Catholic, pope, cardinal, priest or layman, can understand it until as a repentant sinner he seeks forgiveness of God through the merits of Jesus Christ, the only Mediator between God and man. When he knows that he is justified by faith, he has peace with God through our Lord Jesus Christ; by whom also he has access by faith into the fulness of God's grace, which sacraments or prayers to saints living or dead could never afford him. Cardinal Gibbons does not know that Jesus is the only way, neither do the "children of the Church" whom he addressed. He expressly forbids any discussion of "matters of faith," knowing well that such discussion would lead pious souls away from the superstitions of the Roman Church into the knowledge of the truth as it is in Jesus. Notwithstanding his prohibition, however, many Catholics are discussing matters of faith as revealed in the Word of God, and the truth is prevailing in their minds and hearts to lead them to the Saviour.

Cardinal Gibbons is a close observer of the trend of thought in the Roman Church in this country, and as a keen discernor of the minds of the intelligent "children of the Church" he sees the need of this gentle caution against discussion in matters of faith.

Satolli, the Papal delegate, addressed the Congress the second day of its session and was wildly applauded. His appearance on the platform is thus described in the official report in the Roman Catholic papers:

"Before addressing the Congress Monsignor Satolli had been conducted to a great, black, towering chair of honor of curious, ancient workmanship, said to have been brought to America in one of the expeditions of Columbus. Here, with much dignity and with his mentor, Archbishop Ireland, on the lower chair beside him, the delegate with eyes aglow measured the throng before him, while Judge Morgan J. O'Brien of the New York State Supreme Court, the presiding officer of the Congress, delivered an address of welcome, and the sea of spectators scanned eagerly the massive-jawed, firm-mouthed, dazzling-eyed man who had been sent by Leo as their spiritual ruler.

"Wrapping the purple folds of his robe of office tightly about him, and speaking with a burning intensity of feeling that surprised and enraptured the great multitude of people listening, he began his address, which was delivered in Italian, an English translation being afterwards read by Archbishop Ireland."

Of course not five per cent. of the audience understood what the "American Pope" said, and we can well imagine how comical was the scene while he was instructing American citizens on their duty. No more absurd picture could be presented to the eye of an American than this Italian haranguing several thousand intelligent persons who did not comprehend what he said. But they understood

Archbishop Ireland's translation (and interpolation?) which in many points resembled his own address at the Catholic Congress in Baltimore in 1889 when he said, "We must make America Catholic."

The following are the chief points in Satolli's address:

"To-day this is the duty of Catholics: To bring into the world the fullness of supernatural truth and supernatural life. This especially is the duty of a Catholic Congress. There are the nations who have never separated from the Church, but who have neglected often to apply in full degree the lessons of the Gospel. There are the nations who have gone out from the Church bringing with them many of her treasures, and because of what they have brought still shedding partial light. But cut off from that source, and unless that source is brought again into close contact with them, there is danger for their future. Bring them in contact with their past by your action and teaching; bring your fellow-countrymen, bring your country, into immediate contact with that great source of blessedness—Christ and Christ's Church.

"These great principles have been marked out in the most luminous lines in the encyclicals of the great Pontiff, Leo XIII. He has studied them. Hold fast to them as the safest anchorage and all will be well.

"These social questions are studied the world over. It is well that they be studied in America, for *here in America we do have more than elsewhere the key to the future. Here in America you have a country blessed especially by Providence in the fertility of field and*

the liberty of its Constitution. Here you have a country which will repay all effort [the speaker was here interrupted by loud and prolonged applause] *not merely tenfold, but, aye! a hundredfold. And this no one understands better than the immortal Leo*, and he charges me to speak out to America words of hope and blessings—words of joy.

"Go forward, in one hand bearing the book of Christian truth, and in the other the Constitution of the United States [Tremendous applause, the people rising to their feet and waving their handkerchiefs.]

"Christian truth and American liberty will make you free, happy and prosperous. They will put you on the road to progress."

Let American Protestants ponder well on the words we have italicized.

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Among other papers read at the Congress was one on "Immigration and Colonization" by Miss M. T. Elder of New Orleans, a niece of Archbishop Elder of Cincinnati, which produced a sensation in the Congress and was listened to in cold silence, many of the delegates leaving the hall when it was read. The following extract from Miss Elder's essay is an indirect rebuke of those American Protestants who flatter the Roman Catholics:

INFERIORITY OF THE CATHOLICS.

"My contention is that we have no hold upon the agricultural masses, and that this fact accounts for many of our deficiencies. Why is it that the greatest men of our Nation are non-Catholic? It is because the vast majority of these great men are from sturdy rural stock, and the rural stock of the United States is solidly, stanchly

Protestant. Let us not whine about prejudice and intolerance, anti-popery and secret societies. Let us tell the truth to ourselves. Our inferior position, and it certainly is inferior, is owing greatly, chiefly, almost wholly, to ourselves. The great men of the Nation have been, and are, and will continue to be, Protestant. I speak not of wealth, but of brain, of energy, of action, of heart. The great philanthropists, the great orators, the great writers, thinkers, leaders, scientists, inventors, teachers of our land have been Protestant. What surprises me is the way we have of eulogizing ourselves—of talking buncombe and spread-eagle and of giving taffy all around. I am sorry to say that I cannot well join in this enlivening pastime. When I see how largely Catholicity is represented among our hoodlum element I feel in no spread-eagle mood; when I note how few Catholics are engaged in honestly tilling the honest soil, and how many Catholics are engaged in the liquor traffic, I cannot talk buncombe to anybody. When I observe the increasing power and ascendancy of the Jews, when I see the superior vigor, originality and opportuneness of Protestant lay charity over similar attempts on our part, and when I observe the immense success and influence of secret societies, even here in this Catholic city of the Union, I have no heart for taffy-giving. When I reflect that out of the 70,000,000 of this Nation we number only 9,000,000, and that out of that 9,000,000 so large a proportion is made up of poor factory hands, poor mill and shop and mine and railroad employees, I still fail to find material for buncombe or spread-eagle or taffy-giving."

Pen-Picture of Satolli.

The Papal delegate, or the Pope in America, is what is called an ordinary looking man, a typical Italian, fifty years of age. How he impressed a Roman Catholic journalist when he attended the dedication of an Italian Catholic church in Cincinnati the last Sunday in August is told in a Roman Catholic paper as follows:

"He was clad in a purple cassock, over which was draped a lace surplice. Over the surplice was thrown a sleeveless garment of purple silk. The crown of the head was covered with a tiny cap of the same color, fitting tightly to the skull. When he arose to speak the Papal delegate further covered his head with the purple beretta, or three-cornered cap. He launched into his speech in an easy, graceful style, though it seemed at first monotonous. There were no preliminaries.

"Monsignor Satolli stood with clasped hands and with downcast eyes, and without even swaying his body uttered what seemed to be a torrent of words. This continued for some moments. Suddenly he unlocked his fingers, threw up his head, opened his eyes and began a transformation that was magical. The uninviting face was transformed, indeed. The eyes kindled, the cheeks flushed and the quiet hands took on a motion that was surprising. The once monotonous voice rang out like a trumpet or was as soft as a flute, and the thin, lithe body swayed with emotion. A stillness of death hung over the audience, and as each point was made the answering sighs could be distinctly heard. They were completely beneath the domination of the wonderful eloquence that has made him famous in his own land."

BROTHER ALPHONSE'S LESSONS OF THE CATHOLIC EDUCATIONAL EXHIBIT.

BROTHER Alphonse, who has in charge the above named exhibit, read a paper at the Chicago Catholic Congress in which he said: "Our silver dollars bear the legend, 'In God We Trust.' We are a Christian people. The Constitution of our country is in its very essence Christian. Our standing army has its Christian chaplains. Our President each year sets aside one day on which to return thanks to the God of the Christians for the favors received at His hands. The birthday of the Founder of Christianity is a legal holiday. *But in our State schools the texts of Christianity may not be taught. The army may have its chaplains, the Nation its days of thanksgiving, the people their churches, but the young in their classrooms must be without the God whose name is on the dollars with which their teachers are paid.*"

All this is true, and how pathetic the last clause! I have italicized it, for it should be twice read. It is the truth, but only half the truth, which Brother Alphonse knows full well. Had he wished the truth to be known as he knows it, he would have added to this statement: "My friends, we Roman Catholics have accomplished this last fact; we have forced the Bible, the Word of God, out of the public schools." He would have continued: "This people, almost wholly Protestant, won the independence of this country, formed its Constitution, established its laws and institutions, prominent among the latter being its system of public free schools, in every one of which the

Bible held its honored place as the Word of God, and its moral law was taught as the rule of action while all sectarian teaching was prohibited.

"For my co-religionists in these early days I must say in apology, they were too few in number to effect anything in this matter, and too poor not to accept the provision thus made by the States for the education of their children. But in course of time they came year by year in great numbers from Europe, all eagerly demanding the privileges of citizenship and taking on themselves with it the obligations of obedience to the laws. The Bible in the public schools had, however, not escaped the vigilant eyes of our ecclesiastical superiors; it was as it must ever be, a thorn in their side. As soon, therefore, as the number of Roman Catholic votes justified our course, we organized our forces and commenced action to banish the Bible from the schools. You will scarcely ask why we desired it put away, because you know by personal experience, every one of you, that no Bible enters as a class book in any Catholic school; you know the young of our communion are not allowed to study the Bible. Our Cardinal, it is true, has said, 'Read the Bible,' but it is a fact that you have not in Catholic class rooms any more Bibles since than before that exhortation. But here we must have our reasons for action: It was not the Catholic Bible, but a heretical translation very different from it to which we objected; and we must make no comparisons between them.

Secondly, we objected to the Bible because it had no Catholic commentaries, and no laymen can understand the Bible without them. Lastly it was always or generally read by a heretic, for there were few Catholic teachers formerly, and although we have got in many of late years, it does not alter matters, as they too are laymen. We worked by votes, by memorials, by complaints, by political corruption, by every means in our power until we achieved our determined purpose to get that Bible out of the schools, so that now in our work for their utter destruction we are able to point to them triumphantly and pathetically, as I have just done, as the exceptionally *godless* institution of the country."

It did not suit this Brother Alphonse's purpose to recite these facts in explanation of our *godless public schools*, but he added, speaking of their exhibit, Catholic education in its minutest detail is there. If you wish the full force of the grandeur and magnificence to strike you, examine the educational exhibits by which it is surrounded. When you have done so you will go home with a sense of honest pride you never felt before. Joseph Cook says: "I have seen the much vaunted Catholic exhibit at the Fair. Ah, but how inferior to that of the Protestant, or rather the public school exhibit." That is the general verdict.

P. H. C.

Roman Theory and Practice Regarding Divorce.

The Roman Catholic Church frowns upon divorce, and in theory the dissolution of the marriage bond is never

sanctioned. But in practice where the parties are wealthy and fashionable a divorce can easily be obtained. In such cases the Roman Church says the marriage is null and void. In the trial of a suit for divorce in the New York Court of Common Pleas, reported in the *New York Sun*, October 19, 1893, a letter from the plaintiff who resided in Paris to her husband, the defendant, was read, in which she said: "We can have our marriage annulled if you wish. I say this positively *en connaissance de cause*. Neither of us are in the least hurt by it, and could remarry in the strictest Catholic family. Everything can be managed so quietly that no one will need hear of it. The priest (Abbe Seigneur) tells me that I am right, and that he respects me more for being perfectly frank vis-a-vis my own intentions. The Abbe was the secretary of the Pere Locardaire. He combines great cleverness with great goodness. The Church interpreted by such men is quite another thing from what it is in America, where everything is taken literally and in the most bigoted, narrow-minded sense. . . . If you only give me my freedom I shall try to find courage to go into the convent. . . . By taking the veil the marriage is annulled *par cause majeure*."

The couple were married in the Jesuit church in this city in 1878, and moved in the highest circles of Roman Catholic society in Europe, where priests and bishops have always been most complaisant in matters of this kind. Father Seigneur had been the plaintiff's confessor, she said, and it was by his advice given in confession that she had sought a divorce.

MONTHLY RECORD OF ROMAN CATHOLIC EVENTS.

ONE of the most devoted and most successful workers in the cause of evangelization among the French Roman Catholics of New England is Rev. Thomas H. Dorion, pastor of the French Methodist Episcopal Church of Manchester, N. H. Mr. Dorion has already brought several Roman Catholic families to the light of the Gospel, and for years has published newspapers, tracts and pamphlets, which he distributed all over the United States and Canada. Not very long ago a Roman priest told the New Hampshire Baptist Missionary Society that one of the worst things he had to fight was the paper that Mr. Dorion sent to some Roman Catholic young men in the lumber camps, and he added, "Away with him!"

Brother Dorion is now publishing a small monthly evangelistic paper called *Le Reveil* (The Awakening), and gives away hundreds of copies to enlighten Roman Catholics. We hope that our Methodist readers and, for that matter, all those who are interested in the conversion of Roman Catholics, will help Mr. Dorion to carry on his work. The motto of his paper applies to all Christians: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." (Eph. 5 : 14.)

* *

We read in the *Christian at Work*, September 28, 1893:

"Father Corrigan [Roman Catholic] of Hoboken is in trouble over the school question. He finds it impossible to sustain the teachers for 1,650 pupils, and proposes to lease the pa-

rochial school to the State for secular instruction, the scholars to be religiously educated after school hours. This is a slight modification of the Faribault plan, which has partly failed. Bishop Wiggam, however, refuses to assent, though Father Corrigan in this step only carries out, we believe, one of Monsignor Satolli's recommendations. The plan seems to be the only available one where the Catholics cannot support parochial schools. Of one thing Bishop Wiggam may be assured—the money of the State is not going to be paid to support parochial schools, nor are our Catholic friends going to be released from the payment of their equitable school taxes. The sooner this fact is recognized the better for all concerned."

* *

The same issue has the following items among its missionary news:

"The Evangelical Church of Italy has 30 principal churches with 133 stations. It has Sabbath schools in all its churches and a large number of prosperous elementary day schools, while in the principal cities there are well known charities conducted by its members. There are 1,666 communicants, almost all converts from Romanism, and the gifts averages \$3.50 per member. Last year saw an addition of 233 new converts, but large numbers of those who have been elevated by the Gospel go abroad to better their circumstances in life. This year two evangelists were sent to the United States to preside over groups of emigrants from their best congregations in Italy.

"Alsace-Lorraine shows a note

worthy growth in Protestantism. The increase during the last five years has been from 245,000 to 337,446, while the Roman Catholics have decreased from 1,304,000 to 1,227,189. Or in other words, five years ago the ratio between Protestants and Catholics was as 157 to 817; now it is 210 to 765 "

* *

The American Board (Congregational) *Almanac of Missions* for 1893 says the following about the work among the Roman Catholics of Spain and Austria :

"Less than ten years since there were 32,435 Roman Catholic priests in Spain, and over 14,000 nuns in the 1,027 convents. In the midst of this mass of Romanism Protestant believers form but a little flock. The mission of the American Board, with its one station at San Sebastian, has 14 out-stations, and the few missionaries find abundant ground for encouragement. There are 15 churches, into which 40 persons were received the past year, making the total membership 362. Special attention is given to the boarding school for girls at San Sebastian, in which brilliant results have rewarded the labors of the teachers.

"According to the census of 1890 the population of Austria proper was nearly 24,000,000. The Roman Catholics have 79 per cent. and the Greek Catholics nearly 12 per cent. of the 24,000,000, while less than 2 per cent. were entitled 'evangelical.' Over 9,000,000 of the people are unable to read or write. The five 'Free Reformed Churches' received during the past year 110 converts, making the present membership 511."

Of the work in Mexico it says :

"The work of the American Board in Mexico, commenced twenty years ago, after serious interruptions begins to move forward most prosperously. With the exception of its station at Guadalajara, a city of about 100,000 inhabitants, its work is in the northern States of the Republic. The 11 churches have a membership of nearly 500, 68 of whom were received during the past year. There is good promise for the future. Twenty years ago it was said that half the population of Mexico were Indians, but this race is rapidly decreasing in numbers. In 1889 there were 10,112 Roman Catholic and 119 Protestant churches in the Republic. With light all round them the people of Mexico will not long be content to remain in the darkness which has enveloped them."

Moral :—Every Protestant Christian should help and support the evangelization of Roman Catholics in the United States.

* *

At the recent Roman Catholic Congress in Chicago a New Orleans young lady read a paper that showed up the disastrous failure of Roman Catholicism as a moral and social force. It was indeed a terrible indictment of the "Holy Mother Church," and of it the Cleveland (Ohio) *Catholic Universe*, September 23, 1893, says :

"Miss Elder of New Orleans, who had the temerity to sound one discordant note amid the chorus of jubilation and thanksgiving heard at the Catholic Congress, is being severely scored for her performance by a large portion of the Catholic press. And yet there are some statements in her paper deserving of very serious cogi-

tation upon the part of Catholics."

The chief points of Miss Elder's arraignment of her Church will be found in the article that treats of the Catholic Congress.

* * *

In its issue of September 16 the *Universe* says:

"Our esteemed contemporary, the *Catholic Times* of Philadelphia, presents to its readers an inaccurate report of the resolutions adopted at the recent Catholic editorial convention held in Chicago. There never has been any 'confusion among Catholics on the subject of Catholic schools' as erroneously stated by the *Times*, and Catholic editors did not say there was. Our able and interesting contemporary should give a revise of the preamble of the second resolution."

Of course there was no "confusion" among the Roman Catholic editors. It was only disagreement, that is all, and Leo XIII., with his diplomatic letters, has not been able to settle the question; but there is no confusion at all. It is only a kind of consecrated spirit-like macaronics. This sounds better than confusion.

* * *

In his paper on the "Church and the Bible," read at the Chicago Congress, Right Rev. Monsignor Seton of Newark, N. J., said this about mediæval ignorance:

"During the middle ages, owing to the lack of those aids and appliances, such especially as archaeology and comparative philology, learned and scientific as contrasted with scholastic devotional study of the Holy Scriptures, although never quite (?) neglected, occupied relatively (?) only a small share in the studies of those times."

Yes, a very small share; so small that the religion of the Gospel was practically unknown and the Bible looked upon with superstitious fear and hatred.

Monsignor Seton then added: "According to *our* view [notice he does not say it is the only true view] the Bible does not contain the whole of revealed truth, nor is it necessary for every Christian to read and understand it." But the Bible says: "For whatsoever things were written aforetime were written for our learning that we, through patience and comfort of the Scriptures, might have hope." (Rom. 15: 4.)

* * *

At the investiture of Archbishop Hennessy with the pallium, which took place in Dubuque, Ia., September 15, Archbishop Ryan of Philadelphia said that at the Parliament of Religions in Chicago, "Instinctively all recognized that Cardinal Gibbons eminently represented the Lord's Church." "The foxes have holes," said Christ, "and the birds of the air have nests, but the Son of Man hath not where to lay his head." Roman Catholic, and any other, Church dignitaries with their purple, silk, satin, lace garments and gold, silver and precious stones, ornaments and appliances, which are still more stunning than the most fashionable Parisian millinery display, never were, are not and never will be true representatives of the Lord's Church.

Archdeacon Sinclair of St. Paul's Cathedral, London, writes as follows in the *Review of the Churches*, about Cardinal Vaughan's scarlet silk robes and white lace, and the reasons why English bishops of the established Church

do not imitate him: "But the aims of the English Church are very different. 'My kingdom is not of this world,' is the fundamental principle of which our modest and unassuming English prelates, in their homely costume and quiet official dress, desire to be undeviatingly mindful. . . . The influence they desire is that of the spirit, in humility, faith, love, prayerfulness, uninterrupted zeal in good works, the plain and simple life of primitive days. They wish for as little as possible a contrast with the Jewish gaberdine of the apostles, the philosopher's cloak of the apologist, the unobtrusive dress of the Roman and Greek of the early times."

Let us add, that from a strictly Scriptural standpoint, any distinctly clerical garment or robe is, to say the least, useless and superfluous. The preaching of the Gospel does not depend for its success upon such auxiliaries. And Rome is the best illustration of the fact that, in any church, the prominence given to a gorgeous ritual, ecclesiastical millinery and religious costumes and garb is always accompanied by a state of spiritual moral decadence in the life of both clergy and people. "God is a Spirit, and they that worship Him must worship Him in spirit and truth."

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The August number of the Minneapolis (Minn.) *School Education* thus pays its respects to the Roman Catholic Spaniard over whom the Roman Catholics of America, and too many foolish Americans, went almost mad:

"The Duke de Veragua has received a great deal of attention in this country on account of his famous relative, Christopher Columbus, who stands

in his line only eleven generations back. It has been said that the Duke is the owner of large estates, and this has served to give him still greater importance in the eyes of many. But it now appears that he has been very unsuccessful in his business of raising bulls for the arena, and a subscription is about to be started for his benefit. If he could be induced to engage in some enterprise more worthy of the 'Great Admiral' than that of providing for a brutalizing amusement, it would be well. Those who have money to give can find objects of charity nearer home, among our own hard-working citizens who boast nothing but plebeian blood, and have not so much as one fighting bull for an inheritance." J. A. D.

KIND WORDS.

From the *Free Methodist*, Chicago, Ill., October 11, 1893:

The Roman Catholic question is the question of the day. In THE CONVERTED CATHOLIC the true aspect of the case is ably maintained. Every number is full of matter which every Protestant would do well to read; and for Roman Catholics we know of no better reading than this month's contains. Among the articles in the September number we especially note "The Religious Question—Catholicism and Satollism," written by "A Catholic American." The subscription is only one dollar a year.

The *Religious Telescope* of October 18 in reproducing the comments on the letter of President Cleveland to Pope Leo XIII. says:

THE CONVERTED CATHOLIC, edited and published by Rev. James A. O'Connor, who was for years a Roman Catholic priest, in its October issue sets the writing of a congratulatory letter by President Cleveland to the Pope, on the occasion of the golden jubilee of his episcopate, in its true light.

NEW BOOKS.

BRITISH HISTORY AND PAPAL CLAIMS. From the Norman Conquest to the Present Day. By James Paton, B. A., Minister of St. Paul's, Glasgow, Hodder & Stoughton, Publishers, London. Two large volumes, price \$6.00.

We have received from the publishers, Hodder & Stoughton, London, copies of this important work. As will be seen by the following table of contents, it deals exhaustively with great historical and religious events:

BOOK I.

The Struggle for Supremacy, King *versus* Pope. A. D. 1066-1603. (From the Norman Conquest to the death of Elizabeth.)

No Papal Supremacy in Saxon and Anglo-Saxon times. William the Conqueror's Claim of Supremacy over the Church. Magna Charta. King John's Deposition by, and Surrender to, Innocent III. King Edward Outlaws the Clergy and Seizes their Possessions. Persecution of Wycliffe and the Lollards. Act on the Burning of Heretics. Letter from Parliament to the Pope. Utter Abolition of the Papal Jurisdiction. Fall of the Monasteries and Abbeys. King Edward and Bloody Mary. The Puritans. The Marriage of the Clergy. Parliament of Philip and Mary. Lords and Commons receive Absolution on their knees. Restoration of Church Lands by Queen Mary. Queen Elizabeth's Reign. Bull of Excommunication by Pius V. The Spanish Invasion. Destruction of the Armada, as described to Parliament.

BOOK II.

The Stuart Reaction. King and Pope *versus* Parliament, A. D. 1603-1688. (From the Accession of James I. till the Abdication of James II.)

The Deposing Power, and the Murder of Excommunicated Princes. The Gunpowder Plot. Popery not a Religion, but a Seditious Conspiracy. King James on the Increase of Popery. Charles I. admonished, "not to suffer those locusts, the Jesuits, to eat up the good fruits of the land." Charles and the Popish Party. Popery—"another State Within the State." The Civil War and the Commonwealth. Solemn League and Covenant. King Charles II. Great Debates on Religion. Popery and Arbitrary Power. Act of Uniformity. Popery the Mother of Persecution. Papists Declared to be Public Enemies of the Kingdom.

Prospects and Perils of Popery on the Throne. Dangers from Popery. Discovery of the Popish Plot, 1678. Verdict of the Commons on the Reality of the Plot. Popery and Slavery. How to Prevent a Popish Succession. Security of the Protestant Religion. Rye-House Plot.

Three Kingdoms for a Mass. King James II. Menacing Speech. Arrival of Papal Nuncio. Protestantism and Liberty *versus* Popery and Arbitrary Power.

BOOK III.

The Revolution Settlement, Parliament *versus* Pope and King. A. D. 1688-1702. (From the Abdication of James II. till the Death of William III.)

The Revolution Settlement. William Prince of Orange. Convention Parliament and Bill of Rights. Popish Sovereign *versus* Safety and Welfare. William's and Mary's Influence. William's Wise Proposals. Papal Claims in 1689. The Revolution in Scotland and in Ireland.

Protestantism at Bay. Siege of Derry. Long-Drawn Agony of 105 Days, Indescribable Sufferings. Exclusion of Papists from the Throne. Declarations Against Transubstantiation.

The Year of Boyne Water. King William's Three Months in Ireland,—the Crisis of "British History." The Protestant King and the Popish Pretender. The Last Wager of the Sword betwixt Popery and Protestantism. The Assassination Plot. Act for Preventing the Growth of Popery.

BOOK IV.

The Modern Reaction. Pope *versus* Parliament. A. D. 1702-1892. (From the Accession of Queen Anne till the Present Day.)

The Last of the Stuarts. Queen Anne. The Protestant Succession and the Abjuration Bill, 1703.

The Georges and the Jacobites. The Popish Faction and the Pretender, 1717. The New Roman Catholic Campaign. The Names "Catholic, Papist and Roman Catholic" Reviewed. Roman Catholic Relief Bill. The Priests a Foreign Spiritual Militia. British Roman Catholics,—dominated by Priests. Limits of the Roman Catholic Demands. Roman Catholic Statistics. The Birth-Time of Modern England. The Penal Laws. Roman Catholic Dissenters. Relief Bill for Catholics who are not Papists. The United Kingdom. The Roman Catholic Question, 1801. Extracts from the Roman Catholic Prayer Book in Ireland. Maynooth College. Debates on Catholic Emancipation. "Relief," not Emancipation; "Roman Catholic," not Catholic. Sapping and Mining since 1829. Daniel O'Connell. Roman Catholic Oaths. The Great and Final Issues.

THE CITY OF SEVEN HILLS; an Illustrated Poem. By H. Grattan Guinness, D. D., F. R. G. S. Fleming H. Revell Company, Publishers, New York and Chicago. Price, bound in cloth, \$1.00.

This poem conveys a very practical lesson. It shows the character and final doom of Popery. Its careful perusal will recall to the memory the many heroic martyrs who gave their lives for their faith, and will also increase the gratitude Christians for the Gospel of salvation.

THOMAS J. COMBER, Missionary Pioneer to the Congo. By John Brown Myers, Association Secretary of the Baptist Missionary Society. Fleming H. Revell, Publishers, New York and Chicago. Price \$1.00.

This record of mission work in Africa is replete with interest, though the missionary's life was brief when counted by years. It abounded in good work for the Master. All who are interested in the African missions will find this volume most helpful to a thorough understanding of the work there.

PUBLISHER'S NOTICE.

As many of our subscribers are unable to pay their subscriptions this year on account of the general financial pressure, we hope those who can pay will send the amount as soon as convenient. The delay in forwarding the subscription causes much inconvenience and embarrassment. We hope our readers will respond to this request. It is absolutely necessary to make this appeal at present. We shall send a personal letter this month to the hundreds—nearly 1,000—who have not yet paid their subscription this year. But we confess we have not much hope that their consciences will be stirred to action in the matter. Hence we appeal to our tried and true friends to help us at this time and renew their subscriptions for next year.